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FOREWORD BY THE DEAN.

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E. H. LEWIS-CROSBY, Dean.

1944/5.

PUBLISHERS' NOTE

WE are hopeful that the 1944/5 issue of this Year Book will be read and appreciated as previous issues have been.

We would recommend readers to give their patronage in business to those who advertise in this Book. If the Year Book is mentioned as the source of information, its prestige as an advertising medium will be much enhanced; thus we may be able to elaborate still more on the production.

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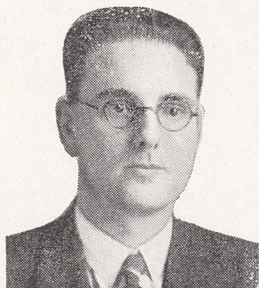
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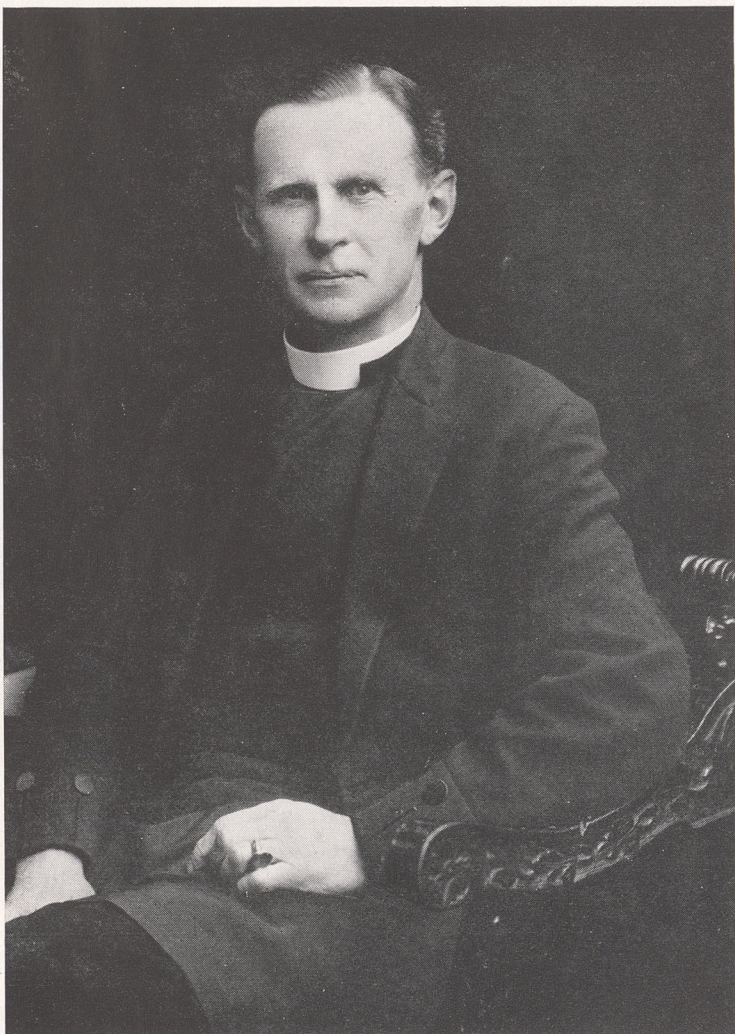
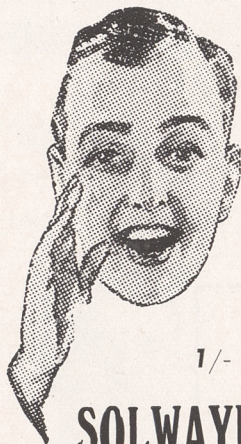


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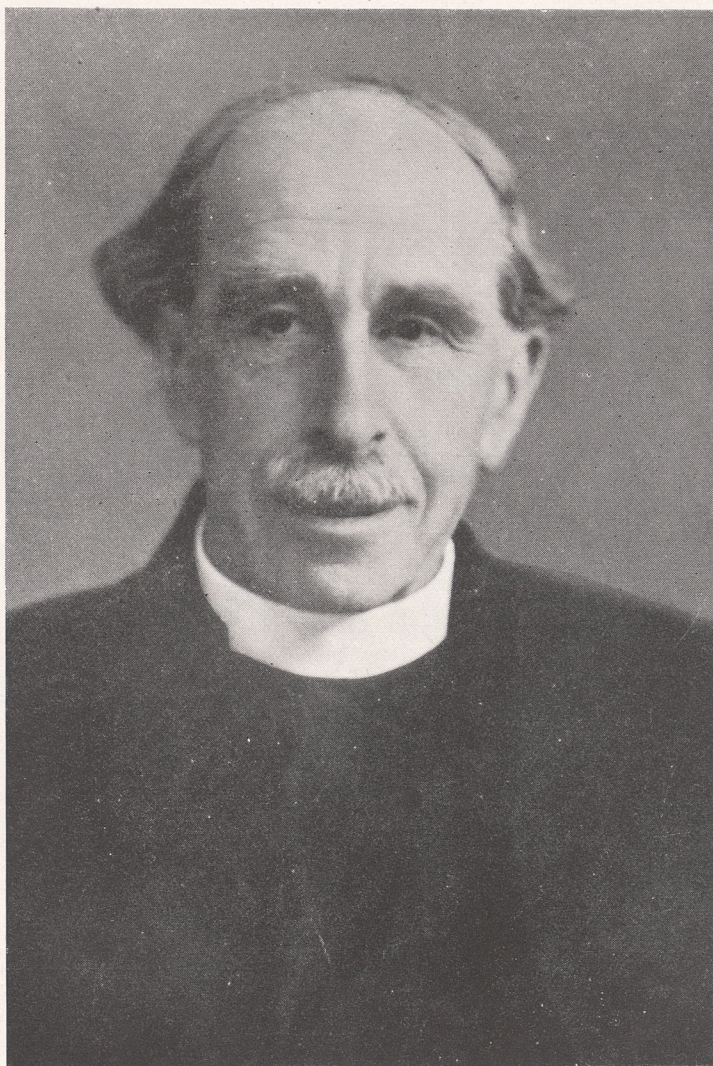


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The Dean's Message

THE CHAPTER HOUSE,
CHRIST CHURCH CATHEDRAL,
May, 1944.

We have entered upon a year full of difficulties and dangers for the Church, the world and ourselves. The war still rages the world over and countless men, women and children are plunged into suffering and sorrow. What can we do? We seem helpless. Yet there is a power we all can wield. "That power is prayer." We believe in a God who is not far from any one of us, and that He desires us to pray. Let us then be constant in prayer that soon the world's troubles will issue in a righteous peace. The Church is not praying as it should for peace. Let us pray continually for it in public and private. Do not let us forget the brave men and women who have gone forth from our midst at the call of duty, and all who bear the terrible burdens of anxiety and sorrow. Let our sympathy and desires be mingled in prayer for them. We have the names of some on our Cathedral list for daily intercession. I would remind you also of the "Big Ben Minute." All over the world the believers in prayer value this opportunity for united prayer, rededication and thought of absent friends. Let us cast ourselves into this stream of world wide prayer though it be but for a minute each day.

And now let me ask what the Church as a community has to do as regards the terrible conflict that rages in the world. The Church must bear its share of war guilt. A divided Christendom has helped to make a divided world—warring Churches have had their witness to the nations sadly marred by their deadening strife. If instead of their jealousies, their suspicions, their efforts to advance the interests of their communions at the expense of others, the Church had spoken with an united voice, the world might have been spared the horrors of war, or if not, those horrors would have been greatly mitigated.

Nor have the Churches learned the lessons of God's judgments. Even to-day they are thwarting each other rather than working together. In face of the most extensive war of history, in face of the tremendous problems of reconciliation after the war the Churches still suspect and side track each other. The Bishop of Gloucester recently said, "If you want to unite the nations in friendship and peace you must do it through the friendship and amity of the Churches."

In few parts of Christendom is the lack of this unity more evident than in our own country. In Great Britain under the leadership of great unifiers like Lang and Temple, the Churches have been drawn together within the last few years in a wonderful way. Even the leaders of the Roman Communion there, though they have not diminished their exclusiveness and pretensions to supremacy, have been willing to co-operate with Anglican and Free Churchmen in social work and to some extent in religious work. Not so here. With us the attitude of Church to Church is sub-Christian. Is it any wonder that the divisions of the Church have poisoned the body politic? Is it any wonder that our country is torn asunder by party strife and personal bitterness? There is a world need to-day for Christian unity—not necessarily for the corporate union of the Churches but for co-operation and comradeship, for a *bona fide* interest each in the other's welfare and a set purpose of each Church to act towards the other as become the disciples of Jesus Christ. If the Churches persist in their internecine strife and refuse to work together for God we may despair of the spiritual future of the world, and much more of the preservation of peace, after it has been won.

Now it is for this reason that the ecumenical movement of recent years is of such great import. In the World Council of Churches we hope to have all the great Communions of Christendom except the Roman, co-operating together for the furtherance of the Kingdom of God. The movement is the morning star of hope upon the dark horizon of the coming days.

The Church has much ground to recover. Anglican and Roman divines deplore the landslide from religion. It is not so much noticeable in Éire because it is concealed under the veneer of outward religiousness, but even here it is perceptible. Recently the Roman Catholic Archbishop of Tuam said: "The present plight of our country must bring a sense of sorrow and pessimism." How can the Church once again take the offensive and cease to content itself with sheltering behind the defences constructed centuries ago to meet very different circumstances? How can the Church become an 'army with banners' scaling the heights of secularism, humanism and materialism? It seems to me that if the Church is to arise from its degradation and to renew its youth, two things are needed—a new power of vision and a new spirit of venture. Across the Irish Sea in Coventry and elsewhere we see evidence of the adventure that comes from new vision. Here in Éire, both in ecclesiastical and political circles the dangers of our insular situation are marked by the fatal stupor of isolationism and the dissipating effects of party strife. In the ecumenical movement for co-operation and unity among the Churches we have a vision. It will be well for religion in our land, if we find in it a means for the Church of Ireland and other Protestant Communions to work together for the Kingdom of God, even if, as it seems, the Roman Catholic Church leaders are more entrenched than ever in their ultramontanist and totalitarian claims of domination. The sight of a divided and weakened Church, viewed in the light of the world's need for the Kingdom of God as its only hope of righteousness and peace should move all who love the Lord in sincerity to crucify proud and selfish sectarianism and as workers together with God to venture upon a crusade to rescue the world from the depths of the evil into which it has plunged.

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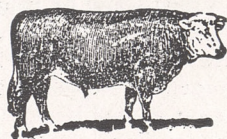
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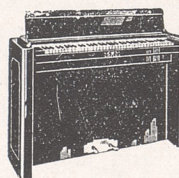
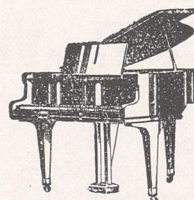
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6—Epiphany.				
9—1st Sunday after Epiphany	The Chancellor	Rev. L. P. Hill, M.A.		
16—2nd — —	11th Canon	Rev. W. T. Grey, M.A.		
23—3rd — —	The Dean			
30—4th — —	Clerical Vicar	Rev. T. N. D. C. Salmon, B.D.	The Dean	
FEBRUARY.				
6—Septuagesima	2nd Canon	Rev. J. S. W. B. Long, M.A.	The Dean	Church of Ireland Temperance Society
13—Sexagesima	The Precentor	Rev. J. Powell, M.A.	The Dean	
20—Quinquagesima	4th Canon	Rev. C. Dowse, M.A.	Rev. Canon F. W. France, S.P.G.	
27—1st Sunday in Lent	Headmaster, Cathedral School	Rev. R. J. Ross, B.D.	The Dean	
MARCH.				
5—2nd Sunday in Lent	10th Canon	Rev. F. J. Rainsford, B.D.	Rev. T. N. D. C. Salmon, B.D.	Diocesan Board of Education Parents' Service
12—3rd — —	9th Canon	Rev. E. L. B. Barker, M.A.	Rev. W. D. L. Greer, M.A., Student Christian Movement	
19—4th — —	The Precentor	Rev. J. Powell, M.A.	Rev. H. G. G. Herklots, Youth Secretary, B.C.C.C.	
26—5th — —	5th Canon	Rev. W. C. Simpson, M.A.	Archbishop of Dublin	
ORDINATION				
APRIL.				
2—6th Sunday in Lent	11th Canon	Rev. W. T. Grey, M.A.	The Dean	Church of Ireland Jews Society
7—GOOD FRIDAY	Headmaster, Cathedral School	Rev. R. J. Ross, B.D.	Rev. T. N. D. C. Salmon, B.D.	
9—EASTER DAY	The Archbishop of Dublin	Most Rev. A. W. Barton, D.D.		
16—1st Sunday after Easter	The Archdeacon of Dublin	Ven. E. G. Sullivan, M.A.		
23—2nd — —	The Right Rev. Bishop Karney			
30—3rd — —	Prebendary of St. Michan's	Rev. J. S. W. B. Long, M.A.	Rev. G. W. D. Addleshaw, B.D.	
MAY.				
7—4th Sunday after Easter (Festival of the Restoration).	The Dean of Belfast	Very Rev. W. S. Kerr, B.D.	The Dean of Belfast	Festival of the Restoration Society for Propagation of the Gospel
14—5th Sunday after Easter	6th Canon	Rev. J. Tobias, B.D.		
18—Ascension Day	Clerical Vicar	Rev. T. N. D. C. Salmon, B.D.		
21—Sunday after Ascension	Headmaster, Cathedral School	Rev. R. J. Ross, B.D.	Rev. W. G. Peck, Industrial Christian Fellowship	
28—WHITSUNDAY	The Dean			
JUNE.				
4—TRINITY SUNDAY	The Chancellor	Rev. L. P. Hill, M.A.		Church Missionary Society
11—1st Sunday after Trinity	The Precentor	Rev. J. Powell, M.A.		
18—2nd — —	Headmaster, Cathedral School		Rev. J. C. Rodd	
25—3rd — —	3rd Canon	Rev. D. C. Green, B.D.		

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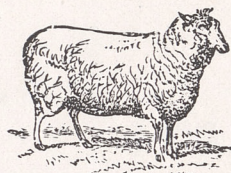
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ORDINATION				
9—5th — — — — —	5th Canon	Rev. W. C. Simpson, M.A.		
16—6th — — — — —	The Archdeacon of Glendalough	Ven. W. P. Webb, B.D.	The Bishop of Yarrow	Diocesan Poor Parishes Fund
23—7th — — — — —	7th Canon	Rev. D. H. Gillman, M.A.		
30—8th — — — — —	8th Canon	Rev. H. C. Cave, M.A.		
AUGUST.				
6—9th Sunday after Trinity	5th Canon	Rev. W. C. Simpson, M.A.		
13—10th — — — — —	7th Canon	Rev. D. H. Gillman, M.A.		
20—11th — — — — —	The Archdeacon of Glendalough	Ven. W. P. Webb, B.D.		
27—12th — — — — —	Clerical Vicar	Rev. T. N. D. C. Salmon, B.D.		
SEPTEMBER.				
3—13th Sunday after Trinity	4th Canon	Rev. C. Dowse, M.A.		
10—14th — — — — —	The Treasurer	Rev. E. J. Young, B.D.		
17—15th — — — — —	8th Canon	Rev. H. C. Cave, M.A.	Rev. H. G. Forde, M.A.	Festival Service Sunday
24—16th — — — — —	12th Canon	Rev. W. E. Vandeleur, M.A.		School Society
OCTOBER.				
1—17th Sunday after Trinity		The Ven. P. W. N. Shirley, B.D.	The Ven. P. W. N. Shirley, B.D.	Harvest Thanksgiving
8—18th — — — — —	6th Canon	Rev. J. Tobias, B.D.		
15—19th — — — — —		Rev. C. S. Collins, M.A.		
22—20th — — — — —	The Archdeacon of Dublin	Ven. E. G. Sullivan, M.A.		
29—21st — — — — —	The Treasurer	Rev. E. J. Young, B.D.	The Dean of S. Paul's, London	
NOVEMBER.				
5—22nd Sunday after Trinity	The Dean		Rev. J. W. Welch, Director of	
12—23rd — — — — —	9th Canon	Rev. E. L. B. Barker	Religious Broadcasting, B.B.C.	
19—24th — — — — —	The Archbishop of Dublin	Most Rev. A. W. Barton, D.D.	The Bishop of Killaloe, D.D.	Citizenship Sunday
26—Sunday next before Advent	3rd Canon	Rev. D. C. Green, B.D.		
DECEMBER.				
3—1st Sunday in Advent	The Chancellor	Rev. L. P. Hill, M.A.		
10—2nd — — — — —	The Dean	Very Rev. E. H. Lewis-Crosby, B.D.		Bible Society
17—3rd — — — — —	ORDINATION			
24—4th — — — — —	Headmaster, Cathedral School	Rev. R. J. Ross, B.D.		
25—CHRISTMAS DAY	The Archbishop of Dublin	Most Rev. A. W. Barton, D.D.		Collection for Poor
26—St. Stephen's Day. Lecture on the Cathedral at 12 noon				
28—Innocents Day	The Dean		Rev. E. M. Neill, M.A.	
31—1st Sunday after Christmas	Service for the Young, 3 o'clock			
	Clerical Vicar	Rev. T. N. D. C. Salmon, B.D.		

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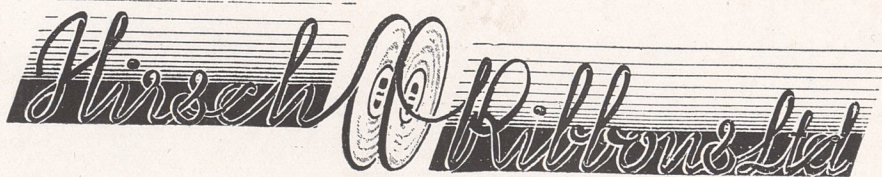
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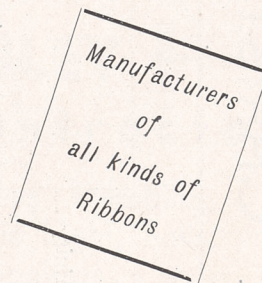
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Christ Church in the Nineteenth Century

(REV. N. D. EMERSON, Ph.D., M.R.I.A.).

It is not easy to picture to ourselves the position of the Cathedrals of our Church in the early years of the last century. We are accustomed to their reverent daily worship, their well-cared for appearance, and their frequent use for special services when large congregations meet and the great buildings are filled with light and prayer and praise.

We only begin to realise the revolution which has taken place when we recall to mind their condition a hundred years ago. Then they were looked on as mouldering piles of gloomy barbaric masonry, without place or importance in the Church's life; their dim Gothic aisles of use only for sheltering the memorials of the dead, and their clergy drones promoted through influence of family or political party.

In England and Wales the great revenues of the Cathedrals had been so mismanaged that public attention had at last been aroused, and there was real danger that many of them might be brought to an end as spiritual corporations, and allowed to fall into ruin. Some of them were indeed on the point of falling down. The Dean of Chichester, for example, saw one day from the Deanery windows the collapse and ruin of the spire of his Cathedral.

Changes for the better took place. Reforms in management, larger visions of the Church's life, the increased interest in the architecture of Northern Europe, the deeper appreciation of worship, have all contributed to the revival of Cathedral life as we know it to-day.

* * *

These preliminary remarks may enable us to understand how a great lover of Christchurch, the pre-Disestablishment precentor, Edward Seymour, could write the following strictures on the Anglican Cathedral system of his days—"Much of the unpopularity of the Cathedrals" he wrote, "was due to the ridiculous fiction that Cathedral positions were places of learned leisure in which the canons did literary labour for the Church." The idea of learned leisure he describes as a "mischievous farce." Government appointments of deans and canons made fitness the last consideration. They were wealthy corporations with none of the qualifications to produce respect or affection: notoriously neglectful of the first duties for which they were appointed: useless in all diocesan work: fruitless in literary labours: thwarting the bishops and excluding them from any power in the Cathedrals: their patronage almost universal jobbery. Seymour, however, noted that by 1870 some improvements had followed upon the appointment of better types of deans. Yet in some places bishops had to ask permission of the deans to hold their ordination services in the Cathedrals.

Seymour suggested that the remedy would be found in abolishing the deans and making the bishops heads of the chapters. He gave as instances of this plan the examples of the Welsh Cathedrals of St. David's and Llandaff which had no deans until 1840. There are still instances of this, as at Truro, Southwark and Birmingham.

It is to be noted, on the other hand, that Dr. John Jebb, an authority on Christchurch and its

history, had written in 1852, "A plea for our Cathedrals" in which he protested against the view that bishops could take the place of deans, as it would mean the neglect of one or other office. Yet he, like Seymour, regarded as a justifiable exception the arrangement in Christchurch by which, for many generations, the Bishops of Kildare held the deanery of Dublin. Still, Dr. Jebb recalled a conversation he had had with the last Bishop of Kildare who acknowledged that the arrangement was an abuse which under a stricter system of church government ought not to have existed.

* * *

It may be convenient at this point to name the deans of this Cathedral in the period we have before us. In 1800 the dean was George Jones (chaplain to the viceroy, Earl Harcourt, in 1775, Bishop of Kilmore, and Bishop of Kildare and Dean in 1790). He was succeeded by Charles Lindsay, who had been Bishop of Killaloe. Bishop Lindsay lived till 1846. As a result of the Church Temporalities Act of 1833 the Bishopric of Kildare was, on Dr. Lindsay's death to be united to the Archbishopric of Dublin. The Deanery was to be counted as part of the revenues of the See of Kildare, and the total revenues (above £5,000 a year) went to the funds of the Commissioners of Church Temporalities. By the same Act the now penniless deanery was to be assumed without any formality by the Dean of St. Patrick's. So in 1846 Henry Pakenham became Dean of both Cathedrals. He loyally upheld the interest of Christchurch, but his successor, John West (1864) was an avowed partisan of St. Patrick's.

In 1872 the General Synod of the Disestablished Church separated the deaneries, and vested the Deanery of Christchurch in the Archbishopric of Dublin. Hence it was as Dean as well as Archbishop that Dr. Trench in 1878 preached at the opening service in the new Cathedral after Mr. Street's rebuilding was completed. Some ten years later the Archbishop resigned the deanery and appointed Mr. Greene as dean.

Two points in favour of the Archbishop holding the deanery were mentioned—He was Bishop of Kildare and so had a traditional interest in the office; and no conflict of precedence could arise between him and the Dean of St. Patrick's.

* * *

The Cathedral at the opening of the last century retained most of the features it had had in the eighteenth century. It is well-known that in the sixteenth century the South wall of the nave had fallen and had been patched up. In 1753 the North wall of the nave aisle showed signs of collapse and had to be strengthened by a strong buttress wall built against it. Such shoring up cannot have added to the beauty of the exterior or to the light of the interior. By this time the whole structure had so far deteriorated that in 1769 the Dean and Chapter had to refuse the sum of £1,000 offered to them by Dr. Smyth, Archbishop of Dublin for building a spire, as the tower was not strong enough to carry the weight. Yet enough interest was taken in the worship to allow of £500 being sent to London for the purchase of Communion plate.

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Christ Church in the Nineteenth Century—continued

We may gather that the Cathedral was not by any means lifeless though the building itself was imperfect. Efforts were now begun to improve its surroundings. In 1801 the Chapter complained to the government of the narrowness and inconvenience of the approach to the Cathedral, which was through an insignificant doorway in Fishamble Street. This led into a mean alley. They also complained of their lack of funds for repairs. The Cathedral was closely hemmed in by poor houses and narrow lanes.

In that day the Cathedral's importance had begun to decay through the removal of the Law Courts and Sessions to the new Four Courts and Session House at Inns Quay and Green Street, from the Cathedral precincts. Also the transfer of the Exchange and Cornmarket to other sites reduced the value of property around the Cathedral. But this social decline in the area had the advantage of enabling the Commissioners of Wide Streets to clear away many squalid crowded streets, and to lay out Christchurch Place by the removal of Skinner's Row in 1821.

A second cause of the Cathedral's decline was the end of the Irish Parliament in 1800, and the building of the Castle Chapel Royal in 1814. There had always been a chapel in the Castle, but it had not had the Choral service, and Christchurch had been for long the Chapel Royal. To this fact the Cathedral owes its magnificent Communion plate (which was long lent to the Chapel Royal).

The opening of the new Chapel Royal brought Christchurch almost to oblivion after some six centuries of life.

What sort of religious life went on in the Cathedral at the opening of our period? Dr. John Jebb, already quoted, has described it. The chief virtue of the worship was the music. On Sundays, Wednesdays and Fridays the services were sung to special settings. On the other days ordinary chants were used. An anthem preceded the sermon on Sundays. There was no service on Saturday evenings as the choir had to attend at the Chapel of Trinity College. There was a Sunday evening service at 7 p.m. but this was given up in 1807 on the alleged ground of the lateness of the hour and the inconvenience of having the Cathedral crowded. The organists of that day contributed much to the beauty of the worship by the voluntaries they played, and a voluntary always followed the morning psalms on Sundays.

Where did the congregation meet at service? Not in the nave as at present, but in the choir; and not in the present choir, but in the old and far larger one which was pulled down by Mr. Street. Mr. Street has described the feeling of the worshipper who passed through the nave on his way to the choir, "he only thought of the nave through which he passed as a damp and mean erection which hardly suggested baring the head; contemptible and shabby in all its surroundings."

The choir was shut off from the nave by a solid screen. It was almost as long as the nave. Its walls were painted and covered with plaster cornices and pinnacles. The floor was covered with pews and in the North and South aisles of the choir were galleries. The organ stood on the screen at the West end of the choir. As the nave

and transepts were out of use there was thus a church constructed within the walls of the Cathedral. This disuse of the nave was common in many cathedrals which had the long choirs built in the fourteenth century. The galleries had been the seats of the viceroy and the peers and peeresses in the days when the Cathedral was the Chapel Royal. In 1831 interior changes were made, and the choir aisles were opened for congregational use. New roofing was built, and the old Lady Chapel was demolished. This building was not strictly a part of the Cathedral: it was a long, plain church on the North-east corner of the Cathedral. Its South wall formed a support for the crooked North wall of the long Choir.

The East end of the choir was decorated with elaborate woodwork, and hung with crimson velvet.

* * *

In 1869 a description of the Cathedral was published by Precentor Seymour. He wrote "There is a chilly feeling of desolation about the place that makes the casual visitor shudder as he looks about the dreary nave with its whitewashed dead wall (*i.e.*, the substitute for the fallen wall of 1562) and dust-begrimed arcade (*i.e.*, the columns of the North wall), and as he emerges from the chilly atmosphere of this forlorn and mouldering old pile he experiences a sense of actual relief." We must not forget the dignified Cathedral worship of the inner church, the long choir and its aisles as already described.

* * *

The great change in the original Cathedral of the twelfth century had been made by Archbishop John de St. Paul in the fourteenth century. This work of building the long choir had been in the interests of the monastic order to which the Cathedral had been transferred. The larger body of monastic canons required more space than the smaller number of their secular predecessors. Most cathedrals had probably begun with small choirs, and these had been lengthened under monastic influence or example.

The old long choir does not appear to have been a good specimen of architecture, and its disappearance need not be regretted.

* * *

In 1869 it was apparent to the intelligent observer that in spite of centuries of neglect the Cathedral only needed to be properly restored to surpass all its rivals in Ireland, and to be second in beauty to few churches of its size in Europe.

In spite of its external decay and interior strangeness it was well served by an excellent choir and clergy. The services were regularly and efficiently performed, and a good congregation met for worship.

There was an air of devotion about the services that indicated that it was a house of prayer, and a tone of reverence characterised it which would be sought in vain in the sister Cathedral.

There was a large endowment for the upkeep of the singing. Between £4,000 and £5,000 annually was paid in stipends, and the Chapter had the patronage of most of the parishes in the Northern part of the city.

The excellence of the music was generally recognised, and the stipends available brought good

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Christ Church in the Nineteenth Century—continued

voices from England. Sir John Andrew Stevenson, born in Dublin, was the first Irishman to hold office in the choir. He collaborated with Thomas Moore in the arrangement of Moore's "Irish Melodies." The accomplishment of Sir Robert Stewart, organist at this period needs no commendation.

* * *

In 1868 the eminent architect, George Edmund Street, was asked to report on the state of the Cathedral. He was one of the great champions of Gothic architecture, and had built the new nave of Bristol Cathedral, and the London Law Courts. He also restored many English cathedrals, York, Carlisle, and Salisbury, as well as St. Brigid's, Kildare. Probably a better choice could not have been made.

1868 was not a good time to plan rebuilding. A Royal Commission had recommended the reduction of Christchurch from Cathedral status, and its use as a parish church for a proposed union of the several small parishes surrounding it. Then the Disestablishment came in 1869 and took away the remaining endowments just as the Act of 1833 had extinguished the income of the Deanery.

But at this time Henry Roe, a wealthy Dublin distiller, undertook what the Church had found impossible, the restoration of the building. He put the work under Street's care; and he has left a description of what he did. The old South aisle of the nave was occupied by a library, a chapter-house, and a robing-room. Whitewashed arches between the transepts supported the tower, and the only interesting architectural features were the transepts, the North arcade, and the two Western arches of the choir. He found the North wall of the nave dangerous, as the supporting columns were cracked and bulging. The buttress wall on the North had closed up the windows. The architect's authority enabled him to rebuild to the original plan, instead of repairing the fourteenth century work. He found the plan by searching for the lines in the crypt and by tracing forgotten foundations. The crypt was full of rubbish through which he had to crawl on all-fours with a lantern, measuring the area.

Street discovered the three eastern chapels in the crypt, and concluded that a similar arrangement had been in the original choir. By completely removing the existing choir he was able to build the present choir above its subterranean model.

In the nave he had to regrain the roof and rebuild the arches to carry it. The North columns had to be rebuilt stone by stone to carry the weight of the North wall. His exterior buttresses were needed to keep the old wall in place, though not in the original plan.

The work of rebuilding went on from 1871 to 1878, and the erection of a Synod Hall (also Roe's gift) on the site of St. Michael's Church completed the beautiful group of buildings we have to-day.

* * *

What remains of the ancient Cathedral? So little indeed that ours is practically a new building—the crypt of course is old, the upper part of the North wall of the nave, the transepts and the two chancel arches east of the tower. The twelfth-century choir is fairly reproduced, and the three Eastern chapels are new. The present Chapter House stands on the site of the old Lady Chapel.

In the North aisle, Street turned a window into a door and built a baptistery (his own gift) beyond it. He also closed up an old door outside which were foundations he could not identify.

He moved all the old monuments into the crypt, but after his death some were brought up again.

An interesting collection of old tiles of the ancient floor was unearthed, and these Street relaid in the East end of the South choir aisle. He thought the whole original pavement to have been "the most gorgeous ever laid."

Street's work was much criticised, but as the old building was too decayed to be patched up, he had to create something new. The ugly plain-walled building we see in old prints gave place to the present lovely church. Christchurch to-day needs no apologist.

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Sermon Preached in the Cathedral by the Regius Professor of Divinity

"Thou art Peter, and upon this rock I will build my Church."—Matthew xvi. 18.

I have been asked by the Dean to preach this afternoon the first of a series of sermons dealing with some of the doctrines in which Church of Ireland teaching differs from that of the Church of Rome. The text I have just read to you is one around which much controversy has centred. Roman Catholics look on it as the chief text in the New Testament supporting the jurisdiction over all other Churches to which they lay claim. They deduce from it that St. Peter is the human foundation of the Church; that Christ gave him authority over all the other Apostles; and that accordingly the Bishop of Rome as the successor of St. Peter has supreme jurisdiction in the universal Church.

Let us examine this claim as fully as the time will allow us. But before we do this, let us note two things. The method of proof texts, which Rome here employs, is one that has very much gone out of favour. Thoughtful Christians do not now rely on texts taken by themselves alone, apart from their context and the documents which contain them, as establishing beyond all doubt the point in question. Secondly, in regard to this particular text, it is notable that it does not occur in St. Mark's Gospel, which early tradition connects closely with the teaching of St. Peter. We should have expected that it would. And the word 'Church' which it contains occurs twice only in the Gospels, here and in another place in St. Matthew.

Let us, however, having said so much, take the saying as it stands, and examine its meaning. The incident with which it is connected formed a critical point in our Lord's ministry. His work in Galilee was now almost ended, and He had reached the northerly town of Caesarea Philippi. His mighty works, His wonderful teaching, continued now over a space of perhaps more than two years, were provoking in men's minds the inevitable question, long felt but now thrusting its way to the surface—What manner of man was He who could do such things, could speak as man never spake? Hitherto, the Lord had not encouraged this question—His hour was not yet come. But now He encourages it. After eliciting the various answers that outsiders gave to it, He turned to the disciples and said to them 'But who say ye that I am?' And then St. Peter, always ready, always the first, to speak and act, with a flash of inspiration replied 'Thou art the Christ' or, as St. Matthew has it, 'Thou art the Christ, the Son of the living God.' Whereupon our Lord answered and said 'Blessed art thou, Simon, son of Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my Church.'

There is a play on words between 'Peter' and 'rock', which in Greek are the same except that 'Peter' is masculine and 'rock' is feminine. Actually in Aramaic, which presumably was used, the words are absolutely identical. And in interpreting this text it might seem at first sight the most obvious thing to take the 'rock' on which the Church is

founded as indicating St. Peter himself. But as a matter of fact in the early Church and in subsequent writers a great variety of interpretations of the words is found. These were tabulated more than two hundred years ago by a French Roman Catholic, Launoy; and he produces seventeen testimonies of the Fathers and other ecclesiastical writers to the effect that the rock is Peter, forty-four that the rock is the faith that Peter confessed, sixteen that the rock is Christ, and eight that the rock is all the Apostles or their successors. That is to say, on this reckoning, out of 85 testimonies only 17, or one fifth, identify the 'rock' of this text with St. Peter himself. In view of this, it is curious that Roman Catholics to-day, in referring to this text, frequently assume without argument that the rock can mean nothing else but St. Peter.

But in point of fact a Protestant might readily admit that the rock is St. Peter without thereby accepting the Roman conclusion. The words were addressed to St. Peter as an individual, not as an official and certainly not as Bishop of Rome. He was the only one who at that moment had an adequate faith in Christ, or at any rate the only one to put it into words. With his quick insight St. Peter had made the beginning, but only the beginning. He and the other Apostles were to develop the truth which he was the first to state in its initial form. That the Apostles as a whole did so is clear from the pages of the New Testament and from the position assigned to the Apostolic body there. Two chapters later in St. Matthew's Gospel—in chap. xviii—the power to bind and loose, committed to St. Peter in chap. xvi, is committed to the Twelve, as it is also in St. John's Gospel, although on another occasion, that is to say, after the Resurrection. St. Paul says 'God hath set some in the Church, first apostles, secondly prophets, thirdly teachers.'—not, you will note, 'first Peter, secondly the other apostles'. In *1st* *Corinthians* he speaks of the Church as 'built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone'. In the Book of Revelation the wall of the heavenly City, new Jerusalem, had twelve foundations, 'and on them twelve names of the twelve apostles of the Lamb'. This is the general teaching of the New Testament; and accordingly in the Nicene Creed we say 'I believe one Catholick and Apostolic Church' not 'one Catholick and Petrine Church'. The Twelve Apostles were the body chosen in an especial sense by our Lord to be His witnesses, to witness to the fact of Christ and the truth concerning Him. They were necessary because Christianity is an historical religion, not just a system of ideas. They form a link between those who knew Christ after the flesh and those who know Him only in the Spirit. Hence they are the human foundation on which the Church of Christ—a visible Body—is built. The title by which they were frequently known—the Twelve—testifies to the fact that no single one of them—not even their natural leader—was sufficient to bear the weight of the responsibility laid upon them conjointly.

Sermon Preached by the Regius Professor of Divinity—*continued*

I have spoken of St. Peter as the natural leader of the Twelve. And so he was, at any rate in the earliest stages of the career of the Church, when bold action and initiative were most needed. Afterwards, when problems had to be thought out, as for example the question of admitting Gentiles to the Church, St. Peter falls into the background, and St. Paul, who was a great thinker as well as a great man of action, comes to the front. In such a situation St. Peter was unable to see clearly the point at issue and its importance. His conduct was vacillating; and St. Paul 'resisted him to the face, because he stood condemned'.

Both great Apostles were held in honour in the primitive Church: and it is to be noted that both took part in founding the Church of Rome. Writers of the second century in speaking of the beginnings of the Church of Rome co-ordinate St. Paul with St. Peter as the two apostolic men to whom the Church could look back as its founders. And these writers never suggest that the Roman Church had anything by its association with St. Peter which it had not by its association with St. Paul. Rather, both Apostles are coupled together in equal honour, and the Church of Rome is felicitated because in its case not one but two of the greatest Christian leaders took part in building it up into the Church of God.

Besides having this double apostolic foundation the Church of Rome was also the Church of the greatest city of the world of that day, and was in addition a wealthy Church which used its prosperity unselfishly to help other and less fortunate Churches. These three facts contributed to give it in the early Church a primacy of honour, which however, was a very different thing from the supremacy of jurisdiction claimed for it by later Roman apologists.

And how different are the true and natural reasons for this primacy from the reasons on which the modern Church of Rome grounds its claim to supremacy! There are many false steps in such reasoning. First, it is not true to the teaching of the New Testament as a whole to say that our Lord gave to St. Peter some endowment which He did not give to the other Apostles, or that St. Peter alone is the human foundation of the Church.

Secondly, if St. Peter had a position of leadership, it was due to his personal qualities, and if there is one thing that a man cannot hand down to succeeding generations it is his personal qualities.

Thirdly, St. Peter and St. Paul were the apostolic founders of the Church of Rome. But neither St. Peter nor St. Paul can rightly be called Bishop of Rome. An Apostle had a relation to the whole Church. A bishop was a local officer with a jurisdiction strictly limited to a certain area. Hence, careful, early, Church writers do not speak of St.

Peter as Bishop of Rome: but they speak of St. Peter and St. Paul as having entrusted the episcopate in due course to a person named Linus. But Linus, or his successors, did not succeed to the position that St. Peter or St. Paul had in the Church. The unique status of an Apostle was not and could not be passed on.

Fourthly, study of the origins of the Christian ministry has led many scholars to hold that in no part of the Christian world did monarchical episcopacy develop more slowly than in the Church of Rome. To put it in another way, those persons who are named as the earliest bishops of Rome, Linus and his successors, were, on this view, chief of the presbyters or chief among the presbyters rather than bishops in our sense of the term. It is believed that in the Church of Rome rule by one man did not come into being until the second century was well on its way. In any case, it is an undoubted fact that in its earliest days, though the Church of Rome was a very important Church, for the reasons I have stated, the person styled by subsequent writers Bishop of Rome was not important, in fact less prominent than many of the Bishops of other Sees in Christendom. The reason for this may be, as I have suggested, because the early government of the Church of Rome was collegiate rather than monarchical. But, whatever the reason, the fact is only another indication to show the falsity of modern Rome's claim to supreme jurisdiction for its bishop based on a succession from St. Peter.

This claim is rejected, not only by all Protestants, but also by the Eastern Orthodox Church—a Church that never passed through the Reformation. To this day the Eastern Church understands the 'rock' of Peter to be the faith he confessed and shared with all the Apostles. We of the Church of Ireland rejoice that at a critical stage in our Lord's ministry, when the shadow of the Cross began to fall upon His path, God put it into the heart of St. Peter to declare openly that Jesus was the Christ. This was the germ of the most primitive expression of the Christian Faith, namely, that Jesus is Lord. And among the reasons why the Church of Ireland claims to belong to the Apostolic Church is that it holds that faith which not only St. Peter but all the Apostles witnessed to and believed, being appointed for that very purpose by our Lord. He is the divine foundation of the Church; and in this sense we truly affirm that the Church's one foundation is Jesus Christ our Lord. But the human foundation is laid in those men whom He selected from His other disciples and to whom He said 'Ye shall be my witnesses'. To the Church of the Apostles we belong; and we shall never permit anyone to take our birthright from us.

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The Need of Vision

SERMON PREACHED BY THE DEAN.

Proverbs 29, verse 18.—“WHERE THERE IS NO VISION THE PEOPLE PERISH.”

To have vision, that is the great need of a nation and an individual. All men and communities have their objectives. These are often earth-born, self-centred, evil. The heavenly vision lifts men from self to the ideals of God for themselves and humanity. It is the gift of the Holy Spirit. So St. Peter taught. “I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy, your young men shall see visions and your old men shall dream dreams.”

In the portions of Holy Scripture appointed by the Church for this 10th Sunday after Trinity we have instances of the two types of vision, the vision which blesses and the vision which curses. There is the vision of Ahab. Naboth's vineyard for self-gratification. This also is the objective of Jerusalem and those in it who are “at ease at Zion,”—self-centred; self-pleasing; self-satisfied.

There is on the other hand Christ's vision of what Jerusalem could have become if it had known the time of its visitation. A City of righteousness, and its people disciples of their Saviour.

Now I want to ask you what is the type of vision that is characteristic of our nation to-day;—The earth is a seething mass of suffering humanity; men are dying daily in thousands of hunger; men are enduring nameless tortures in many parts of the world. Oppression, persecution stalk blatantly in the earth. Deeds too many and too horrible to recount take place unchecked in the world.

What is the vision which we in this land see in this great and terrible day? Is it to give of ourselves and our substance as a nation? To befriend the fatherless and avenge the cause of the widow? Is it to take our stand for world righteousness and the liberty of oppressed peoples? Is it to release the captives and let the enslaved go free? Is it to minister to the hungry and clothe the naked? Is it to open our doors to the starving and oppressed peoples of Europe.

Or is it to be concerned with ourselves, with our prices and our products To refuse to admit a single refugee since the day war has begun overwhelming the earth To care little what may happen to mankind so long as we ourselves are safe? To take as our motto, ‘no matter who starves Éire will have enough.’

Jesus Christ stands over our Jerusalem to-day. Does He say “How oft I would . . . but you would not? Behold your house is left unto you desolate?”

I know not, but I am assured that He is saying to us “What shall it profit a nation if it shall gain the whole world and lose its soul? The nation that loveth its soul shall lose it.”

“Where there is no vision the people perish.”

There is no part of a nation's responsibilities where vision is so needed as in the education of its children. What the nation will be in the next generation depends upon what its vision is for the

children of to-day. This is why the children of the nation are such a great trust from God to the community and to the parents.

How strange are the aims that nations have for the children that God has given them. Sometimes the demand is that the child shall be trained so that in all its life and abilities it may be a servant of the State—that the child's whole aim shall be to give its talents and its life for the State—that the State be its God, and the Dictator of statecraft the burden of its training. Sometimes the nation has for its vision that the child shall be in speech and outlook devoted to a certain local culture—that its chief efforts should be centred upon learning a language that will be a barrier between it and the other parts of God's world—and that this should be done so that the child's mental growth, or moral and physical culture become of secondary importance. Sometimes the vision of the nation is that its children shall be so trained that they will be agents for themselves and the nation in amassing material wealth. Over the nations whose earth born visions are such as these, the Saviour cries weeping “How oft would I have gathered thy children . . . but ye would not.”

These are not the visions of the true educationist—teacher or parent. For such the ideal which is set before them is the child Jesus—the measure of the stature of Christ—the child developed body, soul and spirit so that in its day and generation it may be a witness of truth and righteousness, of love and goodwill—that it may become a citizen of the ideal Kingdom and seek not its own but the things of others, not merely the interest of its own nation but of all nations, that its great aim in life may not be the world's material things but the things of the Spirit—not self-gratification but self-sacrifice for God's glory—that it may strive to usher into the world not only the four freedoms, from want, disease, religious intolerance and fear—but the still greater freedoms from selfishness and sin, without which the other freedoms will prove a mockery.

Yesterday we celebrated the 450th anniversary of the founding of our Cathedral School—it having been founded by Prior Winchester in the year 1493. It is after St. Patrick's Grammar School the oldest educational establishment in the land—older than any of our Universities or public schools. Year by year boys after receiving an excellent education therein go forth to serve God in the world. To-day its past boys are to be found in many walks of life in this city. Many are offering their lives to bring righteousness and justice back to this war-torn world, and to set free the oppressed—and for whom our prayers are daily offered; some are in prominent places in the ministry of the Church and others are studying in the University of Dublin. In the Association for Past Scholars they preserve their fellowship one with another with the worshippers in their Cathedral.

These boys of our School are committed to our care. We have a solemn charge given unto us.

The Need of Vision—continued

What should be our vision for these boys? What is Christ's vision of our work among them?

I think it is this—that we should desire them to become—servants of God, who in their day and generation will set forth God's glory, and help to bring in a reign of righteousness, truth, liberty and godliness in this land and throughout the world.

If we can convey to them such a vision for their lives—if we can fit them by bodies well developed for speech, for song and for action, by minds trained to think clearly in a wide field of view, and by souls kindled with a burning desire to redeem society from selfishness and sin and to build a new Jerusalem in this pleasant land—then we shall not have laboured in vain.

The promise of God remains that His Holy Spirit will enable old men to dream dreams and the young men to see visions. May the Spirit of

the living God inspire us more and more with dreams and visions for our Cathedral Grammar School.

Let me conclude with words spoken by a Professor of a famous American University to students of his University, but applicable to all who learn or teach: "When God's spirit is poured out, men turn to the unattained and are obedient to the heavenly vision. They are supported, not by their achievements, but by their aspirations. The things that are unseen are to them the things that are eternal. They walk by faith, not by sight. That is the secret of academic vitality. It is the result, not of what we have, but of what we desire. Back of all our hopes for better learning and greater achievements in a place like this there lies always the greater prayer, that it may be a place of persuasive and commanding ideals, so that the young among us shall not lose their visions, and the old shall not outgrow their dreams."

A Visitor's Thoughts About the Cathedral

Standing on part of Dublin's highest ground and with open space on the South side of it stands the noble memorial of past ages. The Cathedral of the Holy Trinity now known as Christ Church is more ancient than the Cathedral of St. Patrick. The site on which it stands is said to have been given by Sigtryg, the Danish King of Dublin, to Donat who was made the first Bishop of the See in 1038.

A hundred and thirty-three years later Archbishop St. Lawrence O'Toole, set out from the calm seclusion of The Cloisters to propose terms of peace to the English invaders when they appeared before the City; but while he was speaking the wall was stormed by the enemy and the city was given over to pillage and havoc. Later on the Archbishop was so highly esteemed by Strongbow that they collaborated to build a new Cathedral on the site of the Danish Cathedral.

Falling on troubled times the edifice presented a most desolate appearance in the 19th century. It was restored in 1871, when by the generosity and at the expense of Mr. Henry Roe, by whose liberality the Cathedral was for the most part rebuilt at a cost of almost £250,000. The Architect, Mr. G. E. Street, as far as possible faithfully carried out the original Anglo-Norman design. The work was completed in 1878.

The old 12th century Choir was restored. The beautiful tiles on the Cathedral floor are an exquisite, elaborate and unique reproduction of the 12th century work. While restoring the N.W. transept next to the North Aisle there was found a quantity of pipe clay and hundreds of pipes from nine inches in length of a Danish pattern, which were unused. In the Chapel of St. Laud is the shrine of a Human Heart, said to have held the heart of Archbishop Lawrence O'Toole who died abroad. The casket for some time rested in a cavity in the East wall of the vaults. In former times it was often the custom to send the heart

to churches in the owner's native land if the body was buried in foreign countries. . . . Strongbow died of an ulcer which caused mortification of the foot, in Ireland after he had been Earl of Leinster six years. It is believed his body was buried in the Cathedral which he had helped to restore. The restoration of the Chapel of St. Lawrence O'Toole brought to light an effigy in Purbeck marble believed to be of Eva, the wife of Strongbow, and it is thought may originally have been connected with his tomb.

Richard De Clare, Earl of Pembroke and Strig-nil, was a ruined baron, but a man of great courage. For his excellence in Archery he was nicknamed "Strongbow." Dermot, King of Leinster had gone over to England to obtain help from the English King in recovering his lost Irish lands and possessions. In return he offered money, lands and his daughter Eva in marriage if he succeeded. He returned to Ireland to be followed by Strongbow in 1169. With him went Robert Fitzgerald, son of the Constable of Cardigan; Raymond, husband of Earl Richard's sister, and others.

In 1570 the Deputy of Ireland placed the following memorial by the tomb of Strongbow:—

"This ancyent monument of Rychard Strongbowe called Comes Strangulensis, Lord of Chepstow and Ognny the first and Pryncypall invader of Ireland 1169 qui obit. 1177. The monument was brocken by the fall of the roff and Bodeye of Christeschurch in AN. 1562 and set up agayne at the chargys of the Right Honorable Sir Henri Sydney Knyght of the noble order: L President of Wailes: L Deputy of Irland 1570."

To replace the effigy of Strongbow which was broken by the fall of the Cathedral roof in 1562, the effigy of Fitz-Osbert was brought from Drogheda, as Ware states. The Fitz-Osbert arms are on the shield.

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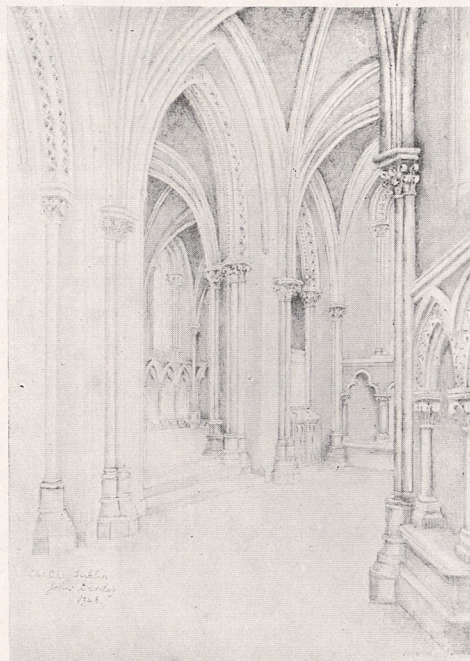
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Photo by Athole Harrison.]

DOORWAY, NORTH SIDE OF CATHEDRAL.



[Drawing by J. Bentley.

THE SOUTH AMBULATORY.

The following have been contributors of £5 and upwards to the Cathedral Repair Funds and have been elected to life membership of the Association of the Friends of Christ Church.

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Our Prayer List

We give the names of those on service away from home for whom we pray day by day in the Cathedral, as desired by their friends:—

The Hon. Henry Desmond Graham Prittie; Hon. Terence Cornelius Prittie; Ralph James Hope; Kendal Dixon; Arthur Orpen; Harold Theodore Bird; George Beardsley (Prisoner); Edward Wilton Newey; Geoffrey Mew; Charles Madden; Geoffrey Arthur George Brooke; Harry McQuestion; Desmond Goodbody; Pim Goodbody; Frederick S. Johnstone; John Danford; Harry Barton; Donald Ross; Gordon M. Fullerton; Brian O'Brien; Maurice Piper; Reginald Piper; Harry Byrne; Hamilton Weldon; K. C. Dixon; Ernest Johnston; Alexander Johnston; Robin C. Lewis-Crosby; John E. C. Lewis-Crosby; Gordon Dunlop; Joseph P. Monan; Charles Bryan; William P. McBride; Alan James Alpin; Henry Robert Roy Bonyng; R. Bonyng; Richard William Durham; William James Frazer; A. C. I. Frazer; James Lynch; William Lynch; James Caird; Sydney Blackmore; V. Copley; William W. Purcell; F. E. Potts; A. Crichton; George Bruce; R. Durham; R. Fox; W. B. Howe; Dermot Murphy; A. Patman; Thomas Purcell; T. Lynch; J. Stephens; A. Stephens; Wm. Cyril Lazenby; J. W. G. Davidson; Edgar Hutchings; Reginald Hutchings; Richard Morgan; Patrick Kinsella; Desmond Chaloner; Stanley Banham; William Mayne (Prisoner); Gordon Hickson; Rev. John Hodgins; Harry Hodgins (Prisoner); Derek Overend; Nigel Bruce; Roderic Aylward O'Connor; William John Burleigh.

The Dean will be glad to add to the list other names for whom prayers are desired.

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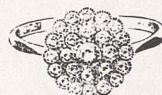
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The Cathedral in 1943

For some time past the Board has been considering the serious state of the stone work around the Cathedral windows. The stone work is perishing and is in a serious state of deterioration. Some years ago the stone work around three of the clerestory windows on the South side was replaced by lime stone and around two others on the same side by a plastic conglomerate. The Board having ascertained that the cost to replace the stone work around the rest of the Cathedral windows with lime stone would be prohibitive and that the Architect was doubtful about the durability of the conglomerate treatment, decided to seek to repair the badly decayed portions with Portland Stone and to treat the rest with a stone preservative. The Architect, Mr. Hicks, prepared a specification for this purpose and the Board received an estimate of some £5,400 for carrying out this work and repointing the uppermost portion of the Cathedral Tower, from Messrs. T. & C. Crampton. It is purposed to spread the work over 5 years and to commence this year with the work on the great West Window. In response to the Dean's appeal for the purpose £1,900 has been received in contributions from private donors, and £350 from the Diocesan Council of Dublin, Glendalough and Kildare. The Representative Church Body has promised to contribute £250 a year for five years and the Lord Primate hopes to be able to contribute £200 a year from the Beresford Fund. The Cathedral Board has undertaken to endeavour to provide £1,000 for the purpose. This sum will have to be met by contributions of the Friends of Christ Church; gifts to the Repair Fund by Parishes in the Diocese of Dublin and Glendalough and by individual contributions. The Dean will be grateful if all who are willing to help will communicate with him. In addition to the above the Board expended last year some £400 on repairs to the Chapter House and adjacent windows.

A welcome addition was made to the Cathedral treasures in 1943 by the gift of a Holy Table, two Sanctuary chairs, and a harmonium, which were formerly in the Castle Chapel. The Commissioners of Public Works kindly gave them to the Dean at his request, for the Cathedral when the Castle Chapel was being given over as a military Chapel for the Roman Catholic members of the Irish Army. The Holy Table, which consists of beautifully carved oak, has been placed in the Chapel of St. Loo; one of the chairs as the Dean's seat in the Sanctuary and the other in the Lady Chapel.

Owing to the rising cost of living the Cathedral Board has had to increase the salaries of some of their officials. This will mean an extra burden on the General Fund of the Cathedral. If this is to be met the Board will have to rely on new subscriptions and increased contributions from present subscribers.

The Rev. D. M. Carmody, Junior Clerical Vicar, resigned in September on his appointment to a parish in the Diocese of Killaloe. His place has been taken by the Rev. T. N. D. C. Salmon, B.D., who served for seven years in the Dioceses of Down and Connor and Dromore.

Mr. William Stephen, an old Winstanley Scholar, has been appointed Choral Bass in the Cathedral Choir.

The year was marked by some notable Services in the Cathedral. The Citizenship Sunday Services, at which the Lord Bishop of Limerick was the Preacher, were attended by representatives of the

Government of Éire, the Municipality of Dublin and the leading Commercial, Industrial and Cultural Associations of Éire. At the afternoon Service there was a parade of the Local Security Forces when the Cathedral was filled with them and their friends to its utmost capacity. The Preacher at the Harvest Festival was the Provost of Portsmouth, when a sum of £20 was collected for the starving peoples of China. Another visitor from England was Canon Demant of St. Paul's Cathedral, London.

The Festival Services of the G.F.S., the Girls' Brigade, and the Sunday School Society of Ireland were attended by large congregations.

Amongst the Special Preachers in 1944 are the following:—Bishop Karney, Chaplain of Marlborough School. Rev. Canon France. Rev. W. D. L. Greer. Rev. H. G. G. Herklots, Youth Secretary of the British Council of Churches. Rev. W. G. Peck, of the Industrial Christian Fellowship. Rev. J. W. Welch, Religious Director of Broadcasting, B.B.C. Rev. G. W. O. Addleshaw, and The Dean of St. Paul's, London.

As usual the opening Services of the General Synod and the Dioceses of Dublin, Glendalough and Kildare were held in the Cathedral.

The annual Lecture concerning the history of the Cathedral was delivered on St. John's Day by the Rev. N. D. Emerson, M.A., Ph.D. His valuable contribution concerning the Cathedral history in the 19th century is published in this Year Book.

The Past Choristers and Scholars Society continues its valuable work. The members are much indebted to the Hon. Secretary, Mr. E. W. Walsh, and the Hon. Treasurer, Mr. H. Burleigh. Past Choristers who have not yet joined the Society are invited to send their names to the Hon. Secretary.

The Cathedral Grammar School continues its good work. Several successes in Dublin University by Past Choristers of the School have been recorded.

The Cathedral music has reached a very high standard under the guidance of Professor Weaving. To him and to the Members of the Choir the best thanks of all interested in the Cathedral worship are due.

A list of those serving in places of danger for whom prayers have been desired are published in this Year Book. Those whose names are on it are commended to the thought and prayers of all readers of this Year Book.

The Year was remarkable for two Consecration Services which were held respectively on February 2nd and September 21st. On the Feast of the Presentation of Christ in the Temple, Evelyn Charles Hodges, B.D. was consecrated Bishop of Limerick and on St. Matthew's Day, Richard McNeil Boyd, B.D. was consecrated Bishop of Killaloe. The Bishops taking part in the Service of the Consecration of the Bishop of Limerick were as follows:—The Lord Archbishop of Dublin; the Bishops of Killaloe, Cashel, Cork, Tuam, Kilmore, and Ossory. In addition the Church of England was represented by the Bishop of Worcester, and the Church of India by Bishop Kennedy. The Bishops taking part in the Consecration of the Bishop of Killaloe were:—The Lord Archbishop of Dublin; the Bishops of Cashel, Cork, Tuam and Kilmore. Large congregations attended the Services. The music at the Services was of the high standard we expected from the Choir of Christ Church.

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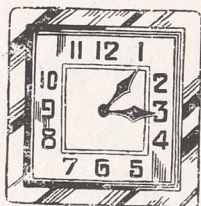
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CALENDAR

1944

JANUARY

Su	..	2	9	16	23	30
M	..	3	10	17	24	31
Tu	..	4	11	18	25	...
W	..	5	12	19	26	...
Th	..	6	13	20	27	...
F	..	7	14	21	28	...
S	1	8	15	22	29	...

FEBRUARY

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1945

CALENDAR

1945

JANUARY

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DECEMBER

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